2;Musil S-4, 5 (no date)1928 MD4 Rwala MD4

'Arîb signifies the same as *aṣîl*, pure-blooded, well-born, noble. Whoever desires a thoroughbred son must beget him by a woman descended of a good family. The man resembles a fire, the woman a foundation. When a fire is lighted by a woman in a tent, the women from other tents send their daughters or servant girls to fetch fire from her. Each of these girl twists a wisp of dry *šîḥ*, *rqza'*, or *rṭa*, grasps the red-hot coal in her hand, puts it into the wisp, and swings this in the air till it ignites. If the foundation, in this case the wisp, *mižbâs*, be not dry, no amount of swinging will make the red coal burst into flame. *'Ezz* means good qualities, bravery in particular. *'Ezz* proceeds from the veins of a woman. *Asâs* or *nasab* expresses the woman's origin. The daughter of a worthless, pusillanimous father will not have *'ezz*, nobility, in her veins; therefore it cannot be expected in her son, even if begotten by the bravest of men.

Criminal intercourse with animals is almost unknown among the Rwala, as is that of one man with another, the penalty in this case being the death of the violator or of both. In the Ḳmuṣa division a negro, who came there from Eben Rašîd's army, violated a small boy far from the tents. On the boy's complaint, his kin ran to catch the slave who made his escape. They would certainly have killed him.

POEMS DESCRIBING QUALITIES AND DEEDS OF MEN

Vigilance and Energy

1. *Jâ-llâh ṭalabṭak jâ serî' al-maṭâbe*
   teftaḥ lena bâb-al-faraǧ bel-mefâtîḥ
2. *ṭalbet 'obejden 'enda rabbeh w-ṭâbeh*
   jâ ḥâleṭen rizḳ al-'arab w-al-faláḥ
3. *an-nowm sâs al-lowm bân ar-reda' beh*
   w-'ajnen tebi-ṭ-ṭowlṭ nowmeh šeláfḥ
4. *alli jirîd al-medeh jiṭ'ab reḳâbeh*
   w-ar-rizḳ beṭûl al-ḥaṭa' jâ-hla-l-fḥ
5. *jidûk 'ajrât an-neṣa' be'aṣâbeh*
   w-ad-dawr jikṭa'enneh 'aṣêren beterwiḥ
6. *mâ fowḳha illa' ṭirbeten ma' ṣahâbeh*
   w-sefâjefen ṭabrâḥ lown al-maidwiḥ